Andr. Lauridsen

Assertio de duplice morte hominis

1584

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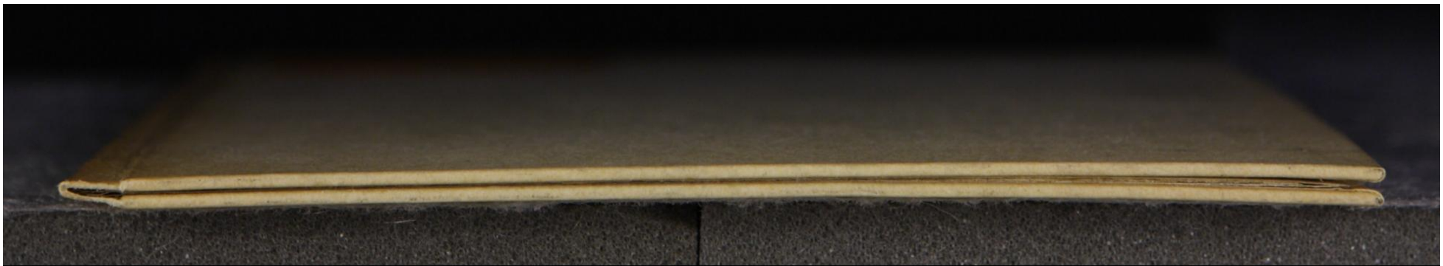


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ASSERTIO
De Duplice Morte Hominis,
ORTHODOXA, QVAM PRÆSIDE
D. ANDREA LAVRENTIO, *pridie Kalend:*
Martij, publicè, fretus Dei gratia, defendere
conabitur

NICOLAVS LAVRENTIVS
Nidroſienſis.

1. Corinth 15. V. 22.
Sicut in Adam omnes moriuntur, ita in
Chriſto omnes vivificantur.

HAFNIAE.
Impreſſit Laurentius
Benedictus.
1584.

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THESES DE DVPLICE *MORTE HOMINIS.*

I.

SEria mortalitatis & beatæ immortalitatis noſtræ meditatio accēdit in animis piorum ardens vitæ æternæ deſiderium: & eos ad felicem ex hac vita emigrationem præparat.

II.

Quare dè morte hominis propoſitum eſt nobis hac quidem vite, ex verbo Dei in medium quædam adferre aliâs ſi Deo ita viſum fuerit, dè vita dicturi ſumus.

III.

Mortem, quam Latini veteres, δυσφημίαν *vitantes, abitionem vocarunt: duplicem eſſe, priorem & poſteriorem ex Apocalypſi D. Iohannis conſtat.*

IIII.

Prior (ut à Simeone deſcribitur Lucæ 2. & à Paulo 2. ad Timoth. 4. à Petro tabernaculi depoſitio dicitur) eſt Animæ à corpore reſolutio, quæ perpetua minimè cenſenda eſt.

V.

Animæ n: à corporibus ſejunctæ in locum ſibi à Deo deſtinatum: piorum quidem ubi benè ipſis erit: impiorum

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orum vero ubi cruciatus ſentient, demigrant. Eccleſiaſtæ 12. Lucæ 16. 2. Petri 2.

VI.

Cauſa hujus mortis eſt, interdicti Dei, ab Adamo & Eva facta transgreſſio: & humorum cum infinitis aliis malis, eam ſecuta corruptio. geneſ: 2. Rom: 5 & 6.

VII.

Hæc mors, omnibus bonis & malis eſt communis. Rom: 5. Mors in omnes homines invaſit. Hebr: 9. Statutum eſt hominibus ſemel morj.

VIII.

Quod verò ſancti, & Deo cari homines eam non effugiant: ideo fit, ut in ſtatum eo longè meliorem, quàm is erat, quem in Adamo amiſerant, transferantur.

IX.

Etſi ea quoq; fidelibus & piis ſæpe eſt horrori: Pſal: 6 & 115. Eſa: 38. tamen læti, cum ipſorum horula venerit, decedunt, ut Aaron Num: 25. Simeon Lucæ 2. Paulus Philip: 1.

X.

Nec tamen eam ob cauſſam cuiquam pio antequam tempus venerit, eam ſibi exoptare: ac multo minus conſciſcere fas eſt. Nam vita eſt eximium Dei donum ejusq; prorogatio multis de cauſſis à Deo petenda.

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XI.

Mortis horam latere nos voluit Deus: Eccleſ: 9. ut omni momento, ad relinquendam ſtationem noſtram, cum ita juſſerit Deus imperator noſter, parati ſimus. Math: 24. Vigilate quia neſcitis horam.

XII.

Poſterior mors eſt Animæ & corporis à Deo ſeparatio: ſeu amoris Dei priuatio.

XIII.

Cauſſa eſt, interior totius hominis corruptio, quæ ab ipſo conceptus momento, eum iræ & judicij Dei reum facit. Pſal: 51. In peccatis concepit me mater mea. Epheſ: 2. Eramus naturâ filij iræ. Eſa: 59. Iniquitates disterminarūnt inter vos & Deum.

XIII.

Ab hac morte fit liberatio, in hac quidem vitâ inchoanda, cum cœleſtis hæreditatis adeundæ jus, fide in Chriſtum, cujus Spiritu, peccato mortui, viuimus, adipiſcemur: Gal: 2. Vitam quam nunc vivo in carne, vivo per fidem filij Dei. Ioh: 5. Mortui audient vocem Filii Dei & vivent.

XV.

In altera verò perficienda, cum Deus erit omnia in omnibus. Prioris ad Corinth. 15. Tunc fiet illud quod ſcriptum eſt, Abſorpta eſt mors ad victoriam. 1. Ioh: 3. Videbitis eum ſicuti eſt. Qui-

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XVI.

Quicunq; vero extra Chriſtum decedunt ex hac vita: condemnationi & æternæ morti obnoxii ſunt. Ioh: 3. Qui non credit jam condemnatus eſt, & eodem capite Qui non credit filio non videbit vitam: Sed ira Dej manet ſuper eum.

XVII.

Eam mortem nemo abſq; immani ſcelere, ac offenſa Dej grauiſsima (quod tamen nimis ſæpè fit) ſibi, vel aliis imprecari poteſt.

XVIII.

Quicunq; enim id facit, gratiæ Dei contemptor eſt: nec quantum malum mors æterna ſit, ſatis, vt par erat, expendit.

XIX.

Remedium adverſus mortis terrores efficaciſsimum, eſt mortis & triumphi Chriſti unici noſtri, ſalvatoris & redemptoris ſalutaris meditatio.

XX.

Huc pertinet illud Epiphonema eucharisticum, 1. Chorinth: 15. Deo ſit gratia qui dedit nobis victoriam per Dominum noſtrum IHEſum Chriſtum.

XXI.

Nulla ergo creata res nos ſeparare poteſt, à caritate Dei, quæ eſt in Ieſu Chriſto Domino noſtro Rom: 8.

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Porismata.

Ex iis, quæ jam à nobis dicta ſunt, conſtanter & verè conficitur, in denſiſſimis ignorationis tenebris verſari, & iræ Dei obnoxios eſſe omnes.

1 Qui mortem negant eſſe malam, ut Philoſophi quorum argumenta Cicero Tuſcula: 1. luculenter recenſet.

2. Qui mortem, animæ & corporis deletionem & abolitionem eſſe cenſent: ut Epicurei.

3. Qui tantum in hac vita peccatorum pœnas eſſe docuerunt, ut Baſilidiani.

4. Qui violentas manus ſibi afferre, ac mortem conſciſcere, fas eſſe voluerunt, ut Patriciani.

5. Qui Animas ſtatis quibusſdam temporibus, in alia, atq́ alia corpora commeare, quod dogma μετεμψύχωσιν, & μετενσωμάτωσιν vocarunt, aſſerunt: ut Pythagorei, quorum errorem Plato in ſuo Timæo interpolavit.

6. Qui aliâs animorum purgationes, præter eam quæ Chriſti ſangvine facta eſt. comminiſcuntur, ut Platonici & Papiſtæ.

7. Qui negant animos hominum morte diſſolvi à corporibus: Sed in ſepulchris unà cum iis usq́ ad ul-

timi judicii diem dormire: ut Arabici & Pſycopannychitæ.

I. Quæſtio.

An rectè ſenſerint qui Adamum moriturum, etiamſi non peccaſſet, exiſtimarunt.

II.

An recté dictum ſit, Optimum eſſe non naſci: et huic proximum, citiſſimè mori.

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